1: Bowen-Jones et al. K-5 (1955-1958) 1961
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A further 283 in the Main Sea Level Water Table produced 606,329 gallons, while 407 in the depressed parts of the Upper Coralline yielded 409,881 gallons, a total of 1,376,762 gallons from less than 3,000 pumped wells. The problem of salinity in sea-level water tables is illustrated by the Wied tal-Pwales where in 1945 private wells yielded water with a salinity ranging from 22 to 142/100,000 while in 1953 the corresponding figures were 25 and 200/100,000 (10). 312

Finally, an accurate check has been kept on water obtained from those springs on the Rabat-Dingli Plateau which feed aqueducts for town supply. Over a period of years these have yielded an average of 251 million gallons annually, equivalent to 26.7 per cent. of the supply provided by an average yearly rainfall of 20.51 inches on a catchment area of 3.16 square miles (11).

A survey carried out by J. Baldacchino in 1942-45 provides some data on the amount of water used to irrigate various crops (12). There can be little doubt that ...uch water is wastefully applied. The highest rate of application was that to summer marrows which received 30 waterings, 210,000 gallons per tomna, the equivalent of 33 inches of rain. The most striking fact, however, concerned the spring potato crop which took 15 waterings, 90,000 gallons per tomna, equivalent to 15 inches of rain. This was water applied from January to April, some of the wettest months of the year, and is perhaps an adequate comment on the suitability or otherwise of this crop to Maltese conditions - a question raised elsewhere in the present volume. Careless storage and prodigal application of water under conditions of intense isolation and evaporation indicate an uneconomic use of a limited resource.

Irrigation and the piped supply thus appear to make approximately equal demands on water resources - now, a probable 2,000 million gallons in the case of the former and a more certain 2,413 million gallons in the latter. This total of over 4,400 million gallons consumed annually may be compared with an annual supply from rainfall of 27,550 million gallons (assuming an average precipitation of 20 inches over an area of 95 square miles). What is not known is how much of this latter total percolates to the water tables and how much is lost at various stages of the water cycle by direct run-off, evaporation, transpiration and seepage into the Mediterranean. Some of the answers will be provided by the evapotranspirometer stations recently established in Malta.

Gozo has not thus far been mentioned and relatively little hydrological investigation has been carried out there. The general arrangement of water tables irrigation practice, etc., are little different in principle from those described for Malta. The lower population density, the absence of a large urban element and the generally lower standard of living in the material sense make the problem a good deal less acute. Consumption per head from the public supply is approximately half that of Malta. 184 312

There is in the Maltese Islands, and particularly in Malta itself, conflict between urban and rural uses of water just as there is in the use of labour, land and capital. When the resource is already limited as it is in the case of water, the conflict becomes more apparent and its resolution depends on economic as much as on purely physical factors. Water shortage is a background against which all plans for future development, including the industrial, must be viewed. 312 369

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(2) By common usage in Malta the term 'water table' is applied to the whole body of water contained within the aquifer and not, as elsewhere, to its upper surface alone.
(3) MORRIS, op cit., para. 183, p. 62.
(4) Ibid., para. 223, p. 109.
(5) Ibid.
(6) Report on the Working of the Water and Electricity Department for the Year 1932-33; Govt. Printing Office, Valletta, 1934. Para. 11.
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(10) Report... etc., for the Year 1952-53. Appendix IV.
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(12) Ibid. Table 14.

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group. From 1851, when it composed 45 per cent. of the total, this element steadily decreased, absolutely and relatively. This general trend resulted from normal sociological changes consequent on a maturing of the whole economy and from the growing dominance of male employing service industries. At the same time, the preponderantly feminine cotton industry was steadily declining (see pp. 123 and 124).

One of the most significant indicators of economic change is that of male employment in agriculture (Fig. 31). During the first century of British rule, agriculture played no part in the economic expansion which was in train. Agricultural prosperity became a function of general prosperity and therefore to a large extent mirrored external fortune. Employment in the industry on the other hand, except for the shortlived cotton growing boom of the 1860's during the American Civil War, varied inversely with general economic activity. In Malta, as in most countries, it would be true to say that rising profits in farming benefited existing producers but failed to attract net incomers. On the other hand, population growth, the cessation of employment elsewhere, obstacles to emigration or even forces producing a return of migrants all periodically forced some workers back on to the land. Thus in the years between 1851 and 1871 while the population was growing more quickly than the slow but accelerating commercial activity, sheer population pressure and migration trends (16) forced the level of male agricultural employment from c. 7,000 to c. 9,000. During the Golden Years and the subsequent period of large-scale dockyard and public works construction numbers fell once more to c. 7,000 in 1901. Later stagnation in commerce and a decline in constructional work culminating in a severe depression (necessitating a Royal Commission) were marked by an increase in the number of farmworkers to 8,500 in 1911. These general fluctuations can be corroborated by reference to farm family histories and by changes in the availability of land. Behind the overall absence of numerical change and of those of secular variations we may discern some of the fundamental features of Maltese agriculture. By the middle of the nineteenth century, the better land had already been occupied by as many farmworkers as contemporary productivity could properly support. This number remained more or less constant, first because the economic and social climate was not propitious to the labour saving innovations which were sweeping over Europe, and secondly because the intake of land from waste did little more than compensate for losses elsewhere. We have a picture of a technically static, status declining and credit starved industry which from time to time lost some of its most vigorous and enterprising young workers or gained a flood of generally poor and semi-skilled labourers.

More true of Malta than of Gozo, this picture must be modified to accommodate regional differences and changes. Already in the eighteenth century, as we have noted, a cleavage existed in Malta between the *urbs* around Valletta, the Old City of Mdina-Rabat, and the rural communities. By the middle of the nineteenth century, this had developed into an embryonic form of the present division into urban, suburban and rural communities (Fig. 36). The social and demographic reasons for and implications of this are considered elsewhere (Chapter VI A) but the internal economic factors need present consideration.

Before the building of the railway in 1881, the tramways in 1905, and the later motorable roads, communication between villages and between country and town was relatively limited. Within those areas physically closest to what had now become the Grand Harbour the attraction/repulsion effects on agricultural employment were most strongly felt. On the eastern urban fringe, in the Żabbar area, these fluctuations were very violent and indicative of too complete reliance on two simple forms of economic activity, dockyard work and farming. On the western fringe the expanding economic and political functions of the nuclear *urbs* overwhelmed old villages such as Birkirkara and created new townships such as that of Hamrun in a more complex urbanisation (Figs. 33 and 39). Fluctuations in agricultural employment still occurred but these were less important than the steady decline in the total.

The changes outlined above proceeded slowly but at an accelerating rate during the second and third quarters of the nineteenth century. By 1871 popula-

[TEXT CONTINUES ON P. 123]

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tion increase had overtaken economic growth, and in particular had forced an expansion of the cultivated area. As still evidenced in the landscape the farming frontier moved into the more difficult lands of the north-western uplands and on Mellieha Ridge and intensified effort on the floodable lands of Wied il-Ghasel. The *Società Economico-Agraria* in a series of reports and in the *Gazzetta Agraria Maltese* expended much effort during this time in studying the possibility of reclaiming land hitherto uncultivated (17).

From 1871 onward non-agricultural employment became absolutely dominant. The significance of this change lies in the fact that indigenously rooted manufacturing, viz. cotton working, died completely and the largest sector of National Production became entirely dependent on external wealth. A closer examination of one of the crucial periods, the decade 1871-81, illustrates the regional changes which were taking place. The male working population increased suddenly from 40,692 to 46,116. The greatest rate of increase occurred in the urban area where the number of male workers rose by 17 per cent, while the population increased only by 9 per cent. The suburban trend was intermediate between this and the rural situation where the employment rate rose by only 8 per cent, - less than 800 men. The greatest suburban rise occurred mainly in the following decade. Functionally the largest increase occurred in the group of Porters, Carriers and Coalheavers - 100 per cent., while the commercial group increased by 27 per cent. and the numbers in the building trade actually declined slightly. During this decade and most of the next the greater part of economic growth resulted from increased port activity. At one end of the social scale there would seem to have been an actual migration of nobility and gentry from the 'unfashionable' old centres into Valletta, while in the capital the number of 'gentry' increased rapidly with each census as successful *nouveaux riches* acquired estates and a higher status. Bankers, merchants and dealers increased by 8 per cent., and in ever descending and widening social circles, shopkeepers by 11 per cent. and petty vendors by 25 per cent. The Transport group, an advanced stage to that of Porters, increased in number even more astonishingly, by 129 per cent. in Malta as a whole and by 318 per cent. in the rural areas.

As Table 23 indicates, the economic revolution was becoming more complex and the sphere of influence of Valletta and the port became more extensive.

Table 23. Percentage change in the male working population.

Location	1861-71	1871-81	1881-91
Urban	+8	+17	-4
Suburban	+0.7	+12	+5
Rural	+9	+8	+1

By 1891 the port boom was over but Government expenditure and Imperial military spending continued to rise. Commerce came more to mean retail trade and dockyard work more associated with bunkering and naval servicing. Coal-heaving, civil and military, engaged 2,075 men by 1891. By 1905 over 9,000 men were employed by the Naval Establishments, half of these on constructional work. On the other hand, the build up of the garrison, naval and military ended in 1902 and the Royal Commissioners in 1911 estimated that 'the reduction of the garrison must mean a loss to the industries of Malta of not less than £400,000 a year'.

During the closing years of the nineteenth century there was finally established in Malta the complex economic pattern which still fundamentally underlies life in the Islands. The greater integration of economic life, a high level of urban and dockyard activity and the improvement of internal communications resulted not in continued movement into the *urbs* but in the growth of the suburbs and the strengthening of the non-agricultural element in the rural areas. Thus of the coalheavers of 1891, 80 per cent. lived outside the port complex and 44 per cent. in the outer ring of casals Qormi, Luqa and Zejtun. The labour

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low levels. Earlier improvements probably supplied the basis for change but more important was the fact that, for the first time, the effective Garrison of Malta included the whole population. The new machinery for public information, the desperate need for reducing disease incidence and preventing epidemics, and even food rationing and shortage had cumulatively beneficial effects on the public mind. More than all, it would seem, the military control of the besieged islands with its conscription of many Maltese males and the increased contact of British troops with the people, together with that strange uniting exaltation in face of danger observed in other countries, all shocked Malta into new ways of thought (Fig. 66).

After the war this momentum was maintained during the period of reconstruction. The Malta Memorial District Nursing Association, Child Health Clinics, and U.N.-established ante-natal clinics have now been accepted and their services utilised. In 1959 the infantile mortality rate was 34.7 per 1,000, leaving the memory of the rate of 350 per 1,000 in 1942 far behind.

This revolutionary change is of particular revelance to this study. Many of its implications need no labouring. The demographic consequences, for instance, are obvious enough, as also the slowness with which traditional ways of life in Malta have changed. For us the most important consequence is that rising generations through a new awareness of causation and consequence, of scientific processes, are becoming vulnerable to new ideas in associated fields. There are no great steps between preventive human medicine, inoculation, livestock injections and an appreciation of plant pathology. One difficulty remains; the rural areas are the least affected by these recent changes and those individuals in the countryside who are mentally injected with new ideas and understanding are, for various reasons, the least likely to remain in agriculture.

Exemplifying this continuing regional dichotomy, but unity in complexity, is the recent history of milk consumption and production (13). Traditionally in Malta, 'the entire milk supply has been delivered by the goat herself' (14). Sometimes living with their flocks in the *fossa* which surround Valletta, the herdsmen would wander the streets, milking the animals on demand. Bruce and Zammit in 1885 and 1905 showed that the bacillus of Undulant or Malta Fever was freely excreted in goats milk and that the high incidence in Malta of this debilitating, sometimes lethal, disease was a natural consequence of the general albeit low per capita consumption of fresh milk from predominantly diseased goats. After considerable investigation, a milk pasteurising plant was erected and the first pasteurised milk was distributed, Valletta, Floriana and Sliema being declared 'closed areas' within which the sale of raw milk became illegal. During World War II, further extension of this policy was prevented but, since most goats were slaughtered for meat because of fodder shortage and because consumption of tinned milk became normal, the incidence of Malta fever fell to record low levels. Post-war revival in goats' milk production resulted in general re-infection by brucellosis and in 1945 the incidence of undulant fever was the highest ever recorded. During the post-war period public health and welfare policies have encouraged the consumption of milk. Because of the incidence of Malta fever, this has entailed the provision of expensive pasteurising plant, the prevention of the sale of unpasteurised, and the official encouragement of production of cows' rather than goats' milk.

This particular development is examined at greater length in Chapter X but some main points of general import merit consideration here. First, Maltese society has recently been affected by social, dietetic and medical policies which profoundly affect the basis of social life. In general one might say that the Maltese way of life is being made more remote from the simple crudities of parochial experience. Secondly, in the field of health and social welfare, the criterion of scientifically measured need has been adopted as the basis of official policy and the question of availability of resources is regarded as of secondary importance. Thirdly, this increasing social sophistication has only very recently become operative in Maltese life and different scales of value exist in different generations and in different social groups. Lastly, it would be fair to say that, while the urban markets are still only relatively fastidious

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about quality and as yet incompletely dominated by ideas of welfare economics, the rural community is far less affected by change. While milk consumers in the towns are often either not completely convinced of the need for milk processing or at the other extreme will use only imported tinned milk where possible, the producers are generally even less convinced of the need for care in the production of clean milk. Unpasteurised goats' milk is still generally used in those farming households where milk is consumed at all, and understanding of the processes of infection is but slowly growing. Thus, in the field of public health and personal hygiene and medical care, social changes have been rapid, recent and uneven in incidence. Here, as in the economic sector, the mental acceptance of new ideas is not yet complete and is least advanced in the most rural and remote regions.

The examination already made of the demographic situation in the Maltese Islands needs some brief consideration against the background of social attitudes. The consensus of expert opinion is that in developing societies a falling birth rate is the result not of an actual decline in fertility but of family limitation. In most regions such a decline in family size is associated with changed social attitudes, which have become accepted in many countries in which Roman Catholicism is the dominant religion. Pope Pius XII himself condemned irresponsible parenthood and said it is 'a mistake and a departure from moral truth to exalt too highly the generative function even in its right moral setting of married life' (15).

The insularity and historical experience of Malta have preserved there a more rigid and strict application of Catholic rules of conduct, in which, despite the inadequacy of the Islands' resources to provide for the economic welfare of the population, the virtues of the large family are still stressed. Archbishop Gonzi in 1958 reminded an audience of young people that, although large families entailed much sacrifice on the part of the parents, parents should be prepared for a life of sacrifice (16). Father Vella, the founder of the Cana movement has said: 'One of Malta's glories is her large families' (17).

In Malta therefore the weight of the Church tends to discourage the secular social trend towards smaller families, and still makes illegal any provision for family limitation. Where secularism is strongest, in the urban cosmopolis, family size declines most rapidly. In the rural communities, where the precepts of the Church are most conscientiously observed and where the effect of secular socio-economic desires is most restricted, large families are normal and admired.

This regional contrast in social behaviour, when superimposed upon purely demographic variations in rates of population growth, becomes sometimes emphasised and sometimes negated. In the northern third of Malta, inward internal movement as a consequence of 'pioneer' agricultural settlement during and after the mid-nineteenth century produced a 'young' population, high birth rates and rates of natural increase. This region has remained almost entirely rural in social character. The second main region of inward movement of population, the suburban area, has experienced a recent decline in the early high birth rates as a result of the impact of secular ideas.

The urban heart of Malta in Valletta and Floriana by contrast, has been both traditionally a zone of outward movement of population and the district most affected by changes in social attitudes to family propagation. The remaining area, the heart and core of Maltese 'casal' life, illustrates clearly the delicate balance between demographic and religious and secular social influences. From this central area have traditionally gone the migrants to the new towns and the 'new' northern farming areas. The efflux has counteracted the traditionally rural and strongly religious tendency towards large families and a high rate of natural increase. On the southern fringe of this zone however lies the Żurrieq group of 'casals' and villages. From this until recently relatively isolated district, emigration has never been high and, with a survival of traditional rural values, this region has had in the 1950's the consistently highest birth rates - over 30 per 1,000 - of the *Maltese* population.

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a but arbitrarily defined eastern limit is clearly distinguishable in the field by the large ramped rather than terraced fields of mixed good dry farming.

C. THE HILLS AND PLAINS OF THE CENTRE AND EAST

This area possesses a certain unity based on physical and human characteristics. As noted in Chapter I B, the landscape, although presenting a deceptively monotonous appearance to the eye, is in places emphatically dissected and the altitudinal range is fairly great (Fig. 1). The importance of minor relief features in this region is magnified by its relative uniformity; this in contrast to the scarplands of the west.

There is also a less simple relationship between altitude, aspect and climate. Exposure to sea winds adversely affects many coastal districts. Away from the coast, land temperature conditions assume a greater importance in the development of local climates. Thus, even under insular conditions, regional contrasts between the interior and the periphery are marked (see Chapter II).

In this eastern half of the island is found the core of Maltese life, both urban and rural, and links between town, village and country are everywhere close. There is no really widespread development of dispersed settlement. As noted in Chapter VI, Valletta (il-Belt) is the focus of a series of concentric zones of human activity. Around it lie, first, the residential and industrial towns of Sliema, Hamrun, Pawla and the Three Cities. Beyond these are large settlements in which urban and rural activities are intermingled but in which the former predominate. These include Birkirkara, Qormi, Tarxien and Żabbar. Clearly distinct, a third type of settlement, here termed *casal* or township, lies in an outer ring. This comprises Gharghur and Naxxar, Mosta, Żebbuġ, Siġġiewi, Qrendi and Żurrieq, Ghaxaq and Żejtun. Each of these forms an independent centre for rural life and each has developed some limited urban function.

Inside this zone lie smaller settlements of varying character. Lija and Attard are increasingly attached to the growing 'suburban' development spreading westwards from the Valletta conurbation. Kirkop, Safi and Gudja are country villages, while Mqabba and Luqa have some non-rural additions. Along the eastern coast, with its fine natural harbours, are to be found the old fishing villages of Marsaskala and Marsaxlokk. At Birżebbuġa and Kalafrana, this traditional function has been submerged by more modern developments.

Communications are generally good and public transport services frequent, thus there are few areas of real remoteness. Throughout this part of the island, the attraction exerted by the Valletta conurbation affects all sectors of social and economic life. The larger casals have their own independent gravitational pulls. At either end of the rural-urban *continuum*, *decline* in rural life is taking place. The smallest villages such as Safi are losing population to their larger neighbours while on the fringe of the conurbation, part-time farming spreads over an ever-increasing area.

Thus the character of cultivation in this part of Malta is the product of many interacting human and physical factors. These interactions combine in various ways to differentiate the five major and many minor regions considered below.

C.XVI. WIED QLEJGHA

From the Upper Coralline col at Ghajn Qajjet, Wied Qlejgha passes over a narrow outcrop of Blue Clay to become more open on the Globigerina beds, before entering the gorge of the Wied ta'l-Isperanza (101), cut in the Lower Coralline.

This is a transitional region between the West and Centre and suitably enough displays all the characteristic types of farming and crop assemblage. At Ghajn Qajjet, below Upper Coralline plateau *raghru*, lies an intensively cultivated *ġnien* zone, mirrored on a smaller scale on the Blue Clay slopes below Mtarfa. On the terraced wied floor flanking the Chadwick lakes, good dry farming including viticulture is practised. The intermediate slopes of the basin are dry-farmed in

[Text Continues on P. 258-B]

Dalam, a good deal of this better land has been sterilised by the construction of a large pumping station, but a small pocket of intensive potato-growing occurs before the sea is reached. In the Wied has-Saptan, the transition is marked by a belt of marshy land carrying canes, bullrushes and grasses which are tended and 'cropped'. Below this lies a second small alluvial area also largely under potatoes. This district as a whole possesses a greater variety of physical and land-use conditions than any other in Eastern Malta.

From Qala San Gorg to Benghisa Point, a narrow coastal lowland has been completely taken out of cultivation by settlement growth and by commercial and military installations. The slopes behind this zone are traversed by a series of shallow wieds in which lie narrow strips of wasteland. All dry-farmed crops are represented in this hilly country, even to a few vines grown near the southern coast in a strangely exposed position.

In this small region is exemplified the major problem which besets the Maltese agricultural community and which complicates the patterns of land-use and farming practice in the island. New, well-surfaced roads serve Ilal Far and Kalafrana, but between these arteries lies a neglected and relatively remote farming area. Distances involved are small, particularly when the attraction of non-rural life pulls people away from the land. However, as noted elsewhere, the same distances become exaggerated in their effect of isolating the country-dwellers who remain. The dichotomy of town and country is thus perpetuated.

GENERAL

The main facts underlying the regional differentiation of Maltese agriculture may be summarised as follows. While structure and topography control the general distribution of these cropping combinations, important regional differences result from variations in weather and micro-climate. Soil controls, in the main, coincide with those of structure and outcrop, but slope, as affecting removal and accumulation, together with the widespread traditional practice of transporting soil to artificial fields, break up the simple geological pattern.

Farming types in Malta must be identified against a background of socio-economic change. Commercial production is the rule, but considerable variations result from differing degrees of linkage with markets. Socially, this is paralleled by differences in the extent to which rural communities are affected by urban desires and emulations. Proximity to, or remoteness from town life are most important.

Wasteland is spreading most rapidly on the remote and physically hard lands. The flight from the land is slower where it is more productive. General deterioration is most widespread on lands of medium quality where the attraction of town life is strong. On the immediate fringes of the built-up areas, conditions are by no means uniform. While in some cases market gardening provides a particularly intensive form of land use, in others encroachment of roads and buildings produces a jumble of building sites, abandoned fields and a few surviving patches of cultivation. Around the main conurbation as delimited in Fig. 97, lie many pockets of true urban farming. In many of these, as in the case illustrated by Fig. 125, the jostling together of stock-yards and houses and fields, both abandoned and cropped, shows the town triumphant.

Agricultural Regions of Gozo

The physiographic divisions already indicated in Chapter 1 and shown in Fig. 4 are suitable for a regional analysis of agricultural practice in Gozo. Printed maps of Gozo bear few local place-names and thus it has been necessary to devise the special nomenclature used in the present section and illustrated in Fig. 76.

[See P. 39-A -- Analyst]
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F. The Farmer in Maltese Rural Society

241 571 A study of the Maltese farmer within the total of agriculture in the Islands must include a consideration of the individual as a member of the community in which he lives, works and thinks.

The total social environment of the Maltese countryman may be seen as three concentric circles - family, village, and 'Malta'.

241 619 To the Gozitan who has never crossed the sea to Malta and to the old countryman for whom Valletta is a foreign world, the concept of 'Malta' is something large and indeterminate. But even for most of the rural population, for whom Valletta and the towns are becoming a familiar part of experience, the Islands are large enough for the countryman to feel none of the claustrophobia of which visitors to Malta complain. The 'National' unit is large enough for him to speak of *'Il-Gvern'* - the Government, of which he has heard frequently, though imprecisely, on all sides and on which he blames many of his economic and social problems with a characteristic disregard for logic or even fact. This concept of *Gvern* is of importance in an appreciation of rural thought in Malta. In it no very clear distinction is made between Maltese Government and the Imperial side of the Dyarchy. Neither is allegiance to one or other of the political parties very significant, for personality is always more important than party.

[178] To give an historical perspective to this attitude of the remoteness of *Gvern* one may see in it not only the product of foreign British rule since 1800 but also the legacy of the 'paternal' government of the Knights of St. John during their previous two and a half centuries in the Islands. Rural communities are characteristically conservative.

793 The other Malta-wide authority is that of the Church, but the summit of this is scarcely less remote to the individual than is *Gvern*. In the normal practice of his Religion the countryman leans directly on his local priests, though the Curia and Archbishop in Malta and the Bishop in Gozo do represent, for him, the essential unity that is the Maltese Church.

241 178 369 Within the framework of 'Malta' the distinction between the conurbation of towns, centred on Valletta, and the countryside is crucial. This 'conurbation' may be defined as those census districts with less than 3 per cent. of their working population engaged in farming. In 1948, this accounted for all districts bordering on either the Grand or Marsamxett Harbours together with the adjoining residential suburb of St. Julians (1). Outside this urban area, the farming element in the working population increases towards the west and north of Malta, although only in Mġarr does it pass 50 per cent. In Gozo, the scene is notably more 'rural', on the basis of this definition, with six of the 12 census districts having more than half their working population engaged in agriculture.

[463] A survey of parallel information in censuses over the past 100 years shows a declining farming element along with a diversification of the occupational structure - especially in those villages regarded as traditional strongholds of agriculture.

This trend to economic diversification has been accompanied by a break away from the former social homogeneity of these rural villages. In fact, economic and social change cannot be considered each in isolation. In Malta, change - in its widest sense - has spread into the countryside from the conurbation. The tempo of this process has accelerated rapidly since the 1939-45 war, which brought town and country together more than ever before and shook the foundations of the cleavage between 'peasant villager' and 'urban townsman', a key feature in the social geography of the Maltese Islands. The appearance of schools, amenities - particularly transport, and a degree of occupational choice, have enabled the countryman to sample a more 'urban' way of life and culture and this has produced a dissatisfaction with rural society as it has been. Maltese countrymen knew they were regarded, as a class, as low in the social scale of urban opinion. They accepted this fatalistically and were in fact able to view

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their designation with a certain tolerant wisdom. Not so the present young generation in the farming community for whom education and material facilities have presented the chance of escape from a social inferiority complex.

The village was traditionally the community-group in rural Malta. Contact with the towns and Valletta was limited, especially for the villages of the west and in Gozo, until buses, press and rediffusion narrowed the gulf, but it was hardly less than the contacts between the villages themselves. The village was the group for most social interaction. Currently, the trend is towards a Malta-wide community-group in which villages are losing much of their isolation, although there is very little uniformity in this process. Sub-urban villages are clearly absorbing non-rural characteristics much more quickly than is the case in outlying parts of the Islands.

The nucleus of village life is the Church and the first citizen is the Parish Priest. The Priest combined teaching and general advisory duties with his spiritual role (see Chapter VI C). He was also the main link with the world outside the village through his relaying of general news from his pulpit. Normally, land transfers and a wide variety of matters connected with the agricultural cycle were announced by the Priest. The Church was the social meeting place and the basis of institutionalised activity. Even the village *festa*, that single day of wild exuberance, noise, fire-works, procession and carnivalesque has as its pretext a religious observance such as the honouring of the particular Saint of the village or the National Feast of the Shipwreck of St. Paul. In all this, the link between Priest and people was often further cemented by wide kinship connexions within the village. The son of an illiterate farmer might progress through Seminary and University to return to his home village as a priest and to be claimed as a relative by many members of that static and much inter-married community.

Such proximity, together with the very number of the priesthood in any parish made for a familiarity with the personnel of the Church just as confession, fasting, observance of Saints' and other special days, quite apart from the daily Mass, made for close acquaintance with its practice.

It is convenient to use the past tense in the foregoing only because the picture sketched has been modified in recent decades. It is however still the essential basis of communal life, especially in the rural community which, as suggested, holds to traditional custom longer than does the town. The modifications which have appeared are important in this present consideration because they lie behind the current social upheaval in which the individual countryman is being faced with a clash of new against old. If, as seems possible, he leaps to the new so completely as to relinquish the old entirely, then the traditional order of society will disappear along with the agricultural system on which it is based. This is the problem of the farmer in Maltese rural society.

An early non-religious movement was that of the Band Clubs; the first appeared in Rabat in 1860. But even these came to be identified with particular Churches and also with parish rivalries. The Band Club grew to become a major feature of social life in both town and country in Malta, although in Gozo it has had only a limited extension outside Victoria.

The Band Club is essentially a male organisation. Women have never been more than tolerated spectators and, to this extent, the movement reflects the place of women in Maltese society. Emancipation of women has spread into the countryside from the towns but even today women take an undemonstrative part in village activity and their movement outside the home is largely confined to Church-going, shopping and possibly field-work. The modern young woman who has had at least eight years schooling seeks paid employment beyond the house and fields. In rural circles the tendency is still to frown mightily at such a suggestion but it can only be a matter of a few years before what is now accepted in Valletta becomes tolerated in rural Gozo.

Functional diversification has been the keynote of twentieth century village society in the Maltese Islands. There is no evidence to show that there is any challenge to the position of the Parish Priest in matters religious (the situation has been less satisfactory from the point of view of the Church in urban Malta)

1: Bowen-Jones et al. K-5 (1955-1958) 1961
EZ6 Malta EZ6

palms and pomegranates alongside potatoes - but in no case are conditions optimal or yields very good. In the comparatively closed economies of the past this mattered little; in an era of world trade and world markets Malta has now been left behind. Large-scale cotton production has virtually ceased and that of citrus fruit is declining; viticulture is of low standard and the olive tree very rare. Cereals can now provide only a tiny fraction of local needs while fodder production is limited in season and type by water shortage.

The critical phase in the social and economic reactions to the physical situation has also been reached. In the simple peasant communities of the past, the creative manual effort was necessarily associated with a low valuation of individual human effort and an arduous and restricted life. Now, however, economic and social opportunities and desires have widened and with them has come impatience with the demands imposed by the artificial landscape.

Higher per capita productivity to assure more freedom and leisure is only quickly attainable by technical and mechanical innovation. It is just such innovation that is impossible on a large scale on the land of Malta.

The slope analysis map (Fig. 28) illustrates one aspect of the problem. Maltese soil 12 inches deep needs, as a minimum amount, terracing at horizontal intervals of about 20 feet. Anything wider in the way of fields or a deeper soil makes essential increasingly higher and stronger retaining walls. The problem is such that considerable control is exercised by dip as well as gradient. The amount of labour involved in maintenance is heartbreaking by modern standards and yet, without it, erosion is quickly followed by the complete stripping away of the soil down to bare rock. The scale of farming operations often has to be very small - the planting of single rows of beans, of single trees, the sowing of chick-peas in rock crevices. Power and tool application is severely restricted. Small and light implements and single draught animals or more recently 'rotavators' alone can negotiate this type of terrain and work very thin soils covering rock platforms. The dangerous effect of the abandonment of any land is obvious. The past has in fact enchained the present. If cultivation is to continue then in order to preserve the artificial ecological balance, created with such effort over the centuries, a social imbalance will become even stronger. Whatever the scale of farming the farmer will always have to grub for soil, build his terraces, carry his plough or manhandle his rotavator for long hours under conditions that will seem less attractive even than those of casual dockside and urban labour.

The first point then is that the landscape indicates how human effort is pinned down by the artificial environment and how restive man is becoming.

The second theme is concerned with the reasons for the historical process of what really amounts to landscape gardening, and with the underlying implications.

Malta's wealth, in historical times at least, has come from a large extra-territorially derived income which has resulted from the Island's positional value. It is possible that even in prehistoric times Malta was never self-sufficient. The great temple building cultures of Malta and Gozo may well have maintained their master masons on imported wealth. Certainly Carthaginians, Romans, Byzantines, Arabs and Normans all occupied Malta because of its strategic position and took wealth in rather than removed it. The Order of St. John held it as an outpost of Christendom maintained by the Knights' possessions on the European mainland. Britain has similarly supported the Island's economy in return for its use as a naval, military and more recently a strategic air centre. Because of Malta's positional importance its inhabitants found it necessary and worth while to create agricultural resources. Because Malta has usually been an outpost the society and its works have attained the unstable equilibrium of a siege life.

At least since Arab occupation a duality has appeared in the community. Earliest at Mdina, later in the Three Cities, then in Valletta and the whole Grand Harbour complex, and now around the naval, military and air bases, the garrisons have formed successive nuclei of a cosmopolitan and sophisticated community. This community, literate, trained in the professions and trades has

[See pp. 98-B and 98-C -- Analyst]

1: Bowen-Jones et al. K-5 (1955-1958) 1961
EZ6 Malta EZ6

369 formed a facade behind which has hidden an old slow-changing and parochial Malta.

The towns are Italianate in character, the farm buildings archaically indigenous; the city dwellers speak a Maltese liberally sprinkled with European loanwords, the countryfolk's language is more strongly semitic. The urban place names are usually historical or religious in character - Valletta, Kingsway or [103] Strada Reale, Triq San Pietru; in the country one finds the older elements - Żebbuġ, place of the olive, Hamrija - red soil, Kalanka - hard stone. The Three Cities themselves have two sets of names - Kospikwa, Senglea, Vittoriosa for the Knights and their successors, Bormla, Isla and Birgu for the people. Architecture, language, place names, consumption patterns, even temperament still divide the two sections of the community. The farmers' forebears who helped to build Valletta on the barren Xibberas peninsula, and the citadels, the coastal towers, literally built a stone curtain which cut off their descendants from the outside world. These two societies, one cosmopolitan, one parochially Boeotian, have existed until recently in a fairly amicable symbiotic relationship. The country produced the labour and the iron rations of agricultural produce, the cities supplied the markets and provided the basis of defence.

178 369 464 Under British occupation however, and during the social and technical revolutions of the nineteenth century, this balance started to break down. For the first time, considerable opportunities of non-rural employment became available. The high tide of pressure on land resources started to ebb in the last decades of the nineteenth century, leaving a flood mark of land laid out but never taken [164] up in the western hills. Labour started leaving full time farming, villages such as Safi lost population to new centres like Kalafrana. There has been an actual and psychological diminishing of that pressure on land resource that brought the present landscape into being. In spite of a three-fold increase in 150 years, the population rising to over 300,000, the number of full-time farmers is now probably smaller than it was 50 years ago.

178 182 464 169 A third estate and a new imbalance have been created. Fifty-eight per cent. of the gainfully employed population works for the Government and Service Departments, as compared with less than 10 per cent. in full-time agriculture. This section of the community, once it has severed its roots in the land, is also apt to sever its connection with Malta. Net emigration between 1945 and 1954 totalled over 45,000 and the population total now fluctuates rather than shows a steady increase. It has been fortunate that the direct pressure on land has slackened since the demands directly and indirectly to support the garrisons have grown with inexorable inevitability. Forts, naval bases and airfields, storage depots and houses - many more houses, have devoured scanty land. This conflict of interests has always been present - long before the conflicting needs of flying boats and fishing fleets caused trouble in 1956. The breaking down of the old equilibrium is caused by a variety of forces and in turn further strengthens these forces. Environmental limitation of personal opportunity has become as irksome as the desire for national political independence and the necessity for economic dependence. Social policy urged on by growing needs is hamstrung by natural poverty. In town and country alike a painful groping towards a new equilibrium at a twentieth century level is manifest.

Lastly what of the response to these challenges? What are the reasons for the slowness of recent adjustment? Fear, lack of security, the very factors that made Malta important as an outpost and earned her a George Cross are also responsible for many of her difficulties. The distribution of settlements is one indicator of this fear. In the traditional area of invasion and attack, the broken lands of the West, there occurs only one town, Mellieha, and even this, hidden from the sea in a defensible position, has only grown rapidly in the last 80 years. Another indicator is the strength of the Church and the general devotion it commands. Vast wealth and effort has gone into the building and adorning of the individual churches - symbols of one type of guardianship.

178 182 454 Fear - inherent or acquired - has hindered development in many ways. Industry and commerce have never fully flowered because local capital has always flown to areas of less risk. How can it be blamed? Even 25 years ago, who would

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

[p. 27]

CHAPTER III

The Villages and Their Inhabitants

The villages with which this essay deals are the communities outside the densely populated built-up area which centres on Valletta. This area is contained in a rectangle formed by imaginary lines running from St. Julians' and Lija, and thence to Tarxien and Kalkara.[1] Many of these villages, however, are in reality rural towns with populations of up to 15,000, as in the case of Qormi. The Maltese do not distinguish linguistically between small villages and country towns, both are called 'villages' (*rhula*; sing. *rahal*). These are contrasted to *Il-Belt*, the City of Valletta, and its environs. Although I contrast town and country, it is worthwhile pointing once again to Malta's small size. No village in Malta is more than an hour's bus ride from Valletta, and Gozo is only thirty minutes by ferry from its larger sister island. Moreover, 'rival' villages are often no more than a few hundred yards apart.

I am here concerned with abstracting certain principles of social organization, and not with comparing the size and shape of residential groupings, although these two ends are obviously not completely unrelated. Consequently, the geographical limitations which I have placed upon this study are somewhat arbitrary. It is, perhaps, easier to think of the division between town and country as a continuum, with Valletta or Sliema at one end, and small villages such as Qrendi or Gharb at the other. Although much of the description and analysis which follows holds true for both town and village, I am here dealing specifically with the villages.

The separation between town and country corresponds to a rough division of economic and political power, for villagers look to the urban area for employment, income and patronage. First of all, the seat of government is in Valletta, and most of the senior civil servants live there or in Sliema, the sprawling residential suburb that has grown up opposite Valletta during the last 100 years. Secondly, almost all the professionals, wealthy business men,

[1] See the map of Malta and Gozo on page 2, above.

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

landlords and other important people who influence the affairs of the country live and work in the city or its suburbs. Finally, the greater part of the island's wage-earning population travels to work in this area.

Differences in language, dress and education set many of the villagers apart from their urban compatriots. That this should be so is not surprising, for the inhabitants of the city have been in contact with the country's foreign masters for many centuries. The Maltese upper classes, and those who aspire to be so considered, have studiously imitated the manners, speech and dress of these foreign residents. An English visitor early in the seventeenth century remarked on this contrast between the townsmen, who struck him as being 'altogether frenchified', and the countrymen, whom he described as 'half clad, and indeed a miserable people'.[1]

There is a noticeable difference between the heavy consonants and broad vowels of the uneducated countryman, and the English-accented Maltese of the inhabitants of Sliema, many of whose children speak more English than Maltese. There are also differences in vocabulary and inflection, for the language spoken in Valletta and the towns contains many more Italian and English words and expressions than the village Maltese. In fact, their preference for foreign words has given the inhabitants of Sliema the collective, and slightly derogatory, nickname of *tal-mama*, which derives from their habit of using the Italian word *mamà* (mother) instead of the Maltese *omm*. Village children, however, are now taught a standard Maltese at school, and they are urged to substitute this, *il-Malti bil-pulit*, for their local dialects.

The social and cultural differences between town and country have led to the creation of stereotypes. The typical townsman was often described to me by villagers as a white-collar worker who goes to cocktail parties, tries to look like an Englishman – pipe, tweeds and moustache – and speaks English to his children. The villager, on the other hand, is portrayed as an illiterate rustic who spends his money on wine and fireworks, without a thought for the future of his children. Both caricatures, of course, are gross exaggerations, but each, none the less, contains elements of truth. But many farmers and poor village labourers make great sacrifices in order to give their children an education beyond the elementary level.

[1] George Sandys, *A Relation of a Journey Begun A.D. 1610* (London, W. Barnett, 1615), p. 234.

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

level. There are also many village clerks and teachers who speak English to their children to help prepare them for school, for a sound command of English is a prerequisite to social advancement.

It is quite true that education has been given greater emphasis in the urban areas than in the villages; but the introduction of compulsory education between the ages of six and fourteen is rapidly closing this gap. The spread of education is reflected in the decline of illiteracy. In 1948, just two years after the introduction of compulsory education, 16 per cent of the population of Valletta and Sliema over fourteen years of age, and 47 per cent of the same age group in Gozo, were illiterate. By 1957, these figures had fallen to 9 per cent and 22 per cent respectively. During the same period, the national illiteracy rate declined from 37 per cent to 17 per cent.[1]

A number of other forces operate to reduce the social distance between town and country. The greater employment opportunities during and after the war, and the continuous improvement in public transport that allowed the villagers to take advantage of them, have placed an ever-increasing number of villagers alongside townsmen at desks and work benches. The war itself was a major force in the same direction, for British troops and people from the urban areas were evacuated to the country to escape the bombing attacks, and so shared the life of their rural neighbours. All learned a good deal from one another. It is not surprising, therefore, that many Maltese, especially in the villages, regard the last war as a social milestone, a dividing line between past dependence upon agriculture and present wage labour, between poverty and relative prosperity.

II

The inhabitants of the villages in Malta no longer derive their livelihood from agriculture, though this was the rule a century ago. Today most are semi-skilled and unskilled industrial labourers who work outside their villages for the Malta Government, the

[1] *Eleventh Census of the Maltese Islands, 1948* (Valletta, Progress Press), pp. 297 ff.; and *1957 Census of the Maltese Islands: Report on Population and Housing* (Valletta, Central Office of Statistics, 1958), pp. 41 ff. The two sets of figures are not quite comparable. Those for 1948 represent the total number of illiterates, while the 1957 figures show only the number of people who never attended school.

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

Stadium, where most village football matches are played, are in themselves evidence that fights during these occasions are the rule rather than the exception.

Although there is little formal contact between villages, there is a considerable amount of informal coming and going between their inhabitants. Most inter-village marriages are between partners from neighbouring villages, and the network of kin ties that these form helps to bind the villages of a district together. Inhabitants of neighbouring villages travel to and from work on the same buses, and see each other often at the annual feasts of the district. These multiple relations contribute to a certain district spirit. The most striking example is the unity of the Gozitans, although people from the south of Malta have something of the same spirit of belonging to a particular district. Nonetheless, the knowledge the inhabitants of the southern Maltese villages have of each other cannot be compared to that of the Gozitans, who, for the most part, not only recognize each other by face, name and nickname, but usually know a surprising (and often uncomfortable) amount of personal details about one another.

IV

A person becomes a member of a village by being born there, or marrying or moving into it. The administrative details connected with these acts are quite simple. Parents must register the birth of a child at the local police station, and the parish priest enters the child's name in his register when the baby is baptized, which usually takes place within a few days of its birth. If a man marries into a village, his name will be entered in the parish register, for under Church law the marriage must be performed by the parish priest of the bride, or his delegate. If the couple settles in the husband's village or in a strange village, their names will be recorded on the annual census there, the *status animarum*, which every parish priest prepares for his bishop. All changes of address are supposed to be given (but often are not) to the Rationing Office and, if the person is over twenty-one, to the Electoral Office. No other civil authorities are interested in a person's whereabouts.

In point of fact, however, most people live in the villages into which they were born. This is another respect in which the towns

2: Boissevain E-5 (1960-1961) 1965
EZ6 Malta EZ6

differ from the villages. While only about sixteen per cent of the adult population of an average Maltese village is not native born, approximately two-thirds of the adults residing in the urban and suburban areas were born outside the communities in which they now live (see Table 2 below).

There is no rule of village endogamy or exogamy, and a bride and groom are free to choose where they wish to live and set up their household. The choice of residence is normally governed by available housing, place of work and the relative strength of the bride's and groom's ties with their respective families and villages. But in case of a conflict of interest, a wife is expected to follow the wishes of her husband. If housing is available in both the village of the wife and that of her husband, and the husband's place of work is in neither, there is a tendency for the couple to live in the wife's village. The Maltese themselves acknowledge that, all other things being equal, the ties between a wife and her family are stronger than those between her husband and his kin.

Thus in Farrug and Kortin, I found that approximately half the couples had married and settled within their respective villages. Less than one in twenty (4 per cent) of the couples were strangers who had moved there because of the shortage of housing in their own villages; and all of these had relatives already living in the two villages. The outsiders who married or moved into Farrug and Kortin formed one-fifth (21 per cent) of the adult population, or about 10 per cent of the total population of each. In slightly over half (56 per cent) the marriages between people from these two villages and other villages, the husband settled in his wife's village. This is the general trend in Malta, where most men work outside their villages. In Gozo, where farming is the chief occupation, it is more usual for a woman to move to her husband's village, for that is his place of work. People from the towns who marry villagers are reluctant to move into the villages, and it is therefore fairly common to find villagers, especially women, moving to join their spouses in the towns.

The general principles regarding marriage residence are reflected in Table 2.

The number of outsiders resident in a village is an important factor governing the degree to which its inhabitants consider themselves a corporate group. As outsiders always retain strong links with their place of birth, the solidarity of a village is inversely

3: Buxton D-5 (1920-1921) 1922 EZ6 Malta EZ6

The fortified towns and suburbs, apart from Rabato, form a practically continuous inhabited area. The population, especially in the suburbs, is extremely overcrowded. The country villages are irregularly built along a series of winding lanes, which converge on an open space not infrequently situated in front of the village church. In a corner of such a *piazza* there is usually a café, and it is here that the majority of measurements of the country people were taken, very often as the men came out of Mass on Sunday. Some of the villages have orange gardens, wherever there is sufficient water to spare for irrigation purposes.

Although with modern means of transport it is possible to visit practically the whole island in one day, many of the villages are nearly endogamous, in spite of the absence of geographical boundaries. The men of one village will certainly not seek their wives from a neighbouring village. If they marry outside their own hamlet, it will probably be with a girl from the suburban area. Similarly, many of the town dwellers find wives among the daughters of the country folk. No such distinctions appear to hold in the urban districts. Communications within this latter area are good and cheap, and extensive use of them appears to be made by the whole population.

III.—History.

The ethnological history of the archipelago is not as yet very clear, and further evidence is badly needed. A very interesting cave, usually known as Ghar Dalam, has been excavated by Mr. Despott, to whom I am indebted for permission to examine his finds and his MS. notes. The valley (the Weid Dalam) in which this cave is situated, shows signs of three terraces. The earliest terrace is high above the present level of the stream, which runs on the level of the old second terrace, and the third terrace, on a still lower level, is in most places filled up by *débris*, brought down by the present stream or its immediate predecessor. The second terrace appears to belong to two different periods, as there are in places marks on the rock of undercutting by the swirling of a stream at two very different levels. The river which cut out these terraces must, at least in flood time, have contained a considerable volume of water. The modern stream is, however, even at the wettest time, hardly more than a series of disconnected pools. The Ghar Dalam cave belongs to the earlier part of the second terrace. It contained numerous sherds, mostly Bronze Age. By far the greater part of the cave, however, was filled up with a very large number of bones, the majority of which belonged to a species of pygmy hippopotamus. These bones, and even the teeth, show considerable evidence of attrition by water.

In this fossil bed Mr. Despott claims to have discovered the remains of Neandertal man. All the human remains that have been found consist of very small fragments, and apart from one tooth, there is no evidence to show that these bones really belong to Neandertal man. The tooth is a molar exhibiting unusual characters, but in the absence of X-ray photographs or a section, and comparison with

6:Beeley K-5 (1957-1958) 1959 EZ6 Malta EZ6

SECTION 1 : The Village in Maltese Rural Society.

121 369 Despite the small size of the Maltese Islands, the physical units in which the people live - the towns and villages (Map 1) - possess diverse characteristics. Sometimes administrative, sometimes morphological (i.e. pertaining to the physical arrangement of functional parts), these provide important evidence of the social and economic nature of society. The present report is concerned with rural society and with farming in the Islands where it is clear that the 'village' both reflects and shapes the character of the farmer. The historical evolution of the settlements cannot be examined here but a brief mention must be made of some important historical facts.

175 369 [361] [396] During their rule in Malta, from 1530 to 1798, the Knights of St. John built Valletta (after 1575) and founded an associated dockyard and surrounding towns. These creations have since expanded and merged to become the nucleus of modern Urban Malta. Before 1530, urban society had existed only in the capital, Notabile (Mdina)[1], and in a few large town-villages, none of which lay on the coast or adjoined the Grand Harbour. Nearly the whole of Malta and [241] [464] Gozo had been previously rural in that the population depended on a subsistence, peasant agriculture, with alternative employment existing only in the larger settlements or in the little harbour at the Borgo (Cospicua). Under the Knights, Valletta on the coast succeeded Notabile in the centre of the Island as capital; and the large town-villages (by pre-1530 standards) of Żebbuġ, Siġġiewi, Żejtun, and Żurrieq declined in relative importance.

[161] [396] [434] [712] [707] Little change otherwise occurred until the century and a half of British rule during which the Valletta nucleus and associated townships became dominant and the increase in the population accelerated[2]. The national economy became overwhelmingly dependent on the naval and commercial dockyards in the first place and, later, on the army and air-force bases[3]. Thus the old rural settlements became relatively if not absolutely of little importance.

RURAL SOCIETY

369 241 433 It is reasonable to talk of the farming communities as being synonomous with 'rural' settlements in Malta but the position demands more precise definition. Certainly the largest part of the Maltese rural-dwelling population has been based on agriculture - whether the peasant subsistence of the past or the commercial farming of today. Peasant subsistence farming in small-holding units, supplying almost all the needs of the family working the farm, is a type of farming in which money plays little or no part. It has faded very rapidly

It has faded very rapidly

only in the course of the past generation in Malta to give way to what may be called commercial farming in which crops, animals or animal products are sold for money.

By using the 1948 Census material (B/167 - 1948, Table 53) it is possible to classify districts on the basis of the proportion of the farming element within the 'gainfully-occupied' section of the population as follows:

Table 1 (v. Map 2)

Urban (0-3%)		Fringe (3-10%)		Inner Rural (10-20%)	
Valletta	0	Balzan	5.48	Mqabba	10.5
Cospicua	0	Luqa	6.1	Marsaxlokk	10.6
Senglea	0	Birkirkara	6.16	Żurrieq	11.15
Vittoriosa	.008	Tarxien	6.43	Ghaxaq	11.29
Ghira	.11	St. Venera	6.46	Attard	11.53
Sliema	.24	Qormi	6.88	*Victoria	13
Floriana	.43	Birzebbuga	7.3	Mdina	15.4
Pawla	.8	Żabbar	7.35	Mosta	16.56
Marsa	1.2	Żejtun	8.27	Żebbuġ	18.41
Hamrun	1.35	Lija	9.9	*Ghajnsielem	19.2
Msida	1.36			Qudja	19.91
Kalkara	1.84				
Pieta	2.6				
St. Julian's	2.9				

Rural (20-50%)		Outer Rural (above 50%)	
Qrendi	20.25	*Korbom	56.43
Kirkop	22.33	*Xaghra	64
Naxxar	24.8	*Gharb	67.81
Rabat	25.6	*San Lawrenz	68.3
*Kercem	27.7	*Żebbuġ	70.9
Gharghur	29.1	Mgarr	73.3
Mellieha	34.73	*Ghasri	82.7
Siggiewi	37.63	**Comino	89.47
*Sannat	39.04		
*Nadur	40.9		
Safi	46.87		
Dingli	47.4		
*Qala	47.6		
St. Paul's Bay	47.72		

Malta..... 9.11%
Gozo..... 41.78%
All Islands..... 12.28%

* - Gozo
** - The Island of Comino is statistically part of Gozo.

Clearly such proportional measurement is by no means an indisputable criterion for assessing the 'rurality' of Maltese and Gozitan villages but it provides a satisfactory overall basis for classification and is, as such, used in the ensuing account (Map 2).

Perhaps the most striking feature is the overwhelming significance of agriculture in Gozo. In Malta, by contrast, the Dockyard and other industrial concerns exert an increasing pull towards non-agricultural employment in all but the most remote districts (Map 4). Valletta and the Three Cities (Cospicua, Senglea and Vittoriosa) are the most 'urban', and the northern and western parts of Gozo the most 'rural'. An impression of the changing status of this rural (i.e. farming) element may be gained from the Census Reports since 1842 (B/167) but direct comparison is hindered by differences of tabulation between the census counts. However, the fact emerges that those villages

[i.e. peasant subsistence farming, mostly]

178 which are now 'rural' on the basis of the size of the farming
●369 element are the old settlements.[4] The non-agricultural Urban zone is a comparatively recent growth around Valletta and the Three Cities and lacks the traditional agricultural basis of most of the Fringe and Rural areas where the villages grew little in size and declined considerably in relative importance.

178 A closer investigation of the declining relative impor-
241 tance of farming within the rural villages themselves over
433 the past hundred years (v. Appendix 1D, vii and Graph)
464 reveals that during some periods economic prosperity in
166 Malta has attracted labour away from the land but, equally, that these moves were largely temporary and that there was a return to farming as soon as boom conditions disappeared. This was the case, for example, during the last decade of the nineteenth and the first decade of the present century (B/381). Since 1931 there has been a general retreat from farming (v. Graph) along with a socio-economic emancipation of the Maltese farmer in which the traditional ties with the land have been loosened. The earlier, temporary moves lacked this social rejection of an old way of life. The farmers who left their fields for industrial work at the end of the nineteenth century were in fact never very far from the land upon which they relied as a stand-by when the boom conditions declined. Today the farmer's son, far from maintaining a foothold in agriculture, is as fast losing touch with the land as he is with the community which it supported. If a depression were to appear along with any limitation in emigration a return to the land would be less easy than in times past. This would be due not to a shortage of land for farming or to difficulty in getting work in farm labouring but to the current estrangement between farmer's son and farming, an estrangement as much sociological as economic in character.

178 The earlier temporary moves from the land were partial
464 rather than total in that the bulk of farmers and farm-workers
241 who had sought urban jobs had come from the Fringe or 'Suburban' areas rather than from the Rural districts proper (B/381). The present move away is however from all parts of countryside. It is evident that both today and in the past the availability of alternative employment has been the governing factor. The earlier periods of economic prosperity mentioned brought only temporary alternative opportunity for
175 the farm-worker. In fact until the present century the
464 only large-scale alternative to field work for the rural
288 Maltese and Gozitan was cotton spinning and weaving. Even here possibilities were limited. Cotton growing and manufacture in the Islands developed fast during the eighteenth

175 288 464 century but went into decline early in the nineteenth, particularly after the Spanish Government prohibited all imports of yarn (1800). But the industry was slow to die and is today undergoing something of a re-birth under a protective monopoly[5]. Cotton provided, during the nineteenth century, much employment, particularly for women who, in 1861, amounted to 96% of all cotton workers (B/167 - 1861). The small male labour force was mainly engaged in the beating and dyeing departments of the industry. This industry moreover, was centred in the villages and was essentially a home craft, so that the worker in cotton was never very far removed from home or farm, and field work was an alternative when cotton production declined. This decline accelerated towards the close of the nineteenth century but was not spread at an even rate over the whole of the rural area of the Islands. The total decline was due to external economic factors but, within the Islands themselves, the industry survived longest in its traditional 'core area' of Rabat and Żebbuġ. "The cotton industry persisted where the skills were greatest - where it now exists as a craft industry" (B/381).

175 178 241 ● 369 464 [288] [396] [504] However the harbour areas and the dockyard were providing work and opportunity on an increasing scale towards the end of the nineteenth century and during the first quarter of this[6]. "The population nearest the harbour profited first, and there was a spreading outwards, as more and more of the Island sought work in the port. As the attraction of the harbour area spread, so interest in the declining cotton industry decreased". (B/381) A new alternative was thus appearing and one very different in that it meant a greater break with home, farm and village than had been the case with cotton. Agriculture itself came to feel the impact of the alternatives. "Gradually the whole Island became drawn into the economic sphere of the harbour area, and the population of the rural area became less and less dependent on agriculture for its livelihood" (B/381). This is a key factor in an understanding of rural Malta and Gozo today. The second, 178 241 369 241 433 considered later in more detail, is the social change which has been brought about by the emancipation of the villager through direct and indirect education and contact with the people and ideas of the world outside. Together these two forces, the one an extension and magnification of what had happened before on a temporary basis and the other a consequence of the trend towards social enlightenment which has been a widespread feature of the twentieth-century world, have given the farmer an escape. On the economic level he has the new range of employment opportunities indicated, while his newly acquired literacy and education is making it

178 possible for the young countryman to follow his economic
241 shift from country to town with a social transplanting out
369 of the close-knit community of the rural village to the
241 cosmopolitan levels of life in the towns.

433 Along with the increase of employment in the dockyard
178 and harbour there has been a relative decline in agriculture
464 in that an increase in the total numbers of the farming
396 community was accompanied by a shrinking of the agricultural
433 sector within the total gainfully occupied population of the
504 Islands. The Dockyard has grown to become the largest single
369 concern and, in March 1957[7], gave employment to 12,572 Maltese workers (plus a further 417 United Kingdom nationals). The percentage of Dockyard employees in individual districts may be taken as a second possible criterion of 'rurality'. Appendix 2.A, showing Dockyard workers in March,1957, expressed as a percentage of the employed population, reveals the heaviest concentration round the yards themselves (the Three Cities) and in the Żejtun, Żabbar, Pawla and Kalkara areas of south-eastern Malta. The whole of Gozo supplied only twenty-five workers at that time - this being the same figure as for Santa Vennera, near Hmrun. Nevertheless it is significant that no part of Malta is unrepresented in the Dockyard (Map 4).

464 The workers listed in Appendix 2.A are only a part of
36 those employed in the harbour area and the towns and it is to this group that one refers when speaking of the 'draw' of the harbour area and its associated manufacturing and service industries. These include transport of various kinds, shops, cafés and bars, workshops, offices and all manner of public utilities and services.

361 It is clear that in a definition of 'rurality' the
369 occupational structure, whether considered from a farming or
162 dockyard point of view, is not the sole criterion though the most convenient. One might take, for example, the extent to which each census district is built-over. The 1957 census distinguishes 'township' areas within each district (Appendix 3). The township-dwelling population accounts, as one would expect, for nearly 100% of the total in the Urban zone, but even in the rural districts most people are seen to live within the villages rather than in isolated farmsteads. In terms of area on the other hand the contrast between urban and rural zones is marked. In all three rural zones only five districts show a built-up township area accounting for more than 10% of the total. Richardson considers this nucleated-dispersed aspect of settlement distribution for 1948 and 1931 and notes significant changes in the pattern (R/561).

In Malta the countryman still regards Rabat as 12.4n
178 unofficial capital of the rural areas of his Island; markets
361 are still held there even though the main ones have
[443] gravitated to Valletta and the urban area. The annual
'Imnarja', traditionally one of the main events in the
farmers' social calendar, is held nearby[18], while the
ancient importance of the Church is reflected in the large
number of clergy, churches, confraternities and third orders
[712] found there (Appendix 4). In Gozo, Rabat is the adminis-
trative, cultural and economic capital with the old
fortified 'Castello' now in large part a deserted ruin.

• 369 The differing extent to which the villages of Malta and
178 Gozo have been influenced economically by the industrial and
urban developments of the dockyard areas and towns are
paralleled in the social plane. Traditionally rural centres
such as Qormi, Żabbar and Birkirkara have undergone increasing
social and cultural attraction towards Valletta and the Urban
area along with economic 'de-ruralization' by virtue of their
proximity to the towns and harbours. The improvements in
amenities and especially in transport facilities have tended
to link these fringe settlements to the Urban area rather
than to the countryside which produced them (B/381).

361 A further type of village is exemplified by St. Paul's
178 Bay. This began as a summer-time resort for town and city
dwellers during the nineteenth century but attained a
sufficient permanence and size to be granted full parochial
status in 1905. The analogy in Gozo is Marsalforn though
this settlement is perhaps half a century behind St. Paul's
Bay in development and presents in winter time the appearance
of almost a ghost-town with only a few permanent farmer and
fishermen residents.

Birkebbuġa is a class on its own, having grown in the
past few decades upon - largely non-agricultural foundations
of the British and United States' bases, oil installations
and some small-scale industry.

128 Using this type of analytical approach, a classification
361 of the villages of Malta and Gozo on the basis of their
origin and socio-functional characteristics becomes possible
(Richardson (B/361) goes into greater detail concerning the
evolution of settlement in Malta itself and considers the
development of the present pattern in the light of population
growth and movement and other historical factors.)

712 (1) Medieval Capital Fortresses - Mdina in Malta and
175 the Castello in Gozo. Both occupy central eminences in
[361] their respective Islands and were used as capitals by the
Arabs (in Malta 870-1090) and by the various rulers of Malta
712 between 1090 and the coming of the Knights of St. John in
1530. The former is today a tranquil, residential

361 Mellieha (1841), Mgarr (1898) and St. Paul's Bay (1905).
175 In Gozo seven new parishes appeared in just over a century:
103 Ghajnsielem[19] (1855), Qala (1872), Kercem (1885), San Lawrenz (1893), Fontana (part of Victoria, 1911), Ghasri (1921), and Munxar (1957; v. Sannat, Map 1).

17 In the period reviewed the major development has been
361 the emergence of Valletta and the Three Cities under the
369 Order and the tremendous urban extension in the nineteenth and twentieth centuries. The town-villages of medieval Malta, looking inwards to Rabat, grew quietly but were eclipsed by the youthful Valletta and remained agriculturally and socially isolated. In recent generations the economic 'draw' of the towns and the harbour area penetrated the Fringe zone and then the Rural districts, bringing all the countryside in some measure within the economic sphere of the towns. This has been accompanied by the education and emancipation of the rural community which tends to blur the line of demarcation between townsman and villager. Thus an adequate definition of 'Rural Malta' becomes increasingly elusive.

SECTION 2:- The Farmer and Farming

128

DEFINITIONS

In much the same way in which the terms 'rural community' and village' need examination before they can be used in socio-economic analysis, so too, in Malta, do the meanings of 'farmer', 'farm-holding', etc., even as used in official reports, need elucidation.

128 The definitions of such terms made by Mitchell (B/525)
241 have been accepted by the present writer. The 'farmer' is
423 the "owner or holder of the land which he cultivates either
[114] individually or as the principal person of an agricultural enterprise". "The land worked by the farmer and his group of helpers constitutes the 'farm holding' or 'farm'. 'Holding' here implies simply the land held by the farmer, and is not used in a synonomous sense with the legalistic 'tenement'. There are excellent reasons for maintaining a clear distinction between the two terms for, on the one hand, a holding may consist of many different tenements held by the farmer of as many landowners and, on the other, a legal tenement may be occupied by more than one farmer.
311 Confusion may also arise, in this connection, from the fact
423 that a holding may contain freehold as well as various types of leasehold land". Mitchell continues "Most farms include land of more than one category, and especially in the north

262 369 In respect of diet an important distinction between town and country emerges. In the towns the diet is essentially 'Italian' with the full complement of spaghetti and other pasta dishes while 'English' food is now also readily available; but in the country districts there is notably less pasta and its place is taken by potatoes and other vegetables. The townsman who has in any case to buy all his food has accepted Italian ideas on diet with certain local, Maltese modifications, but the countryman, still able to produce much of his own food, clings to vegetables for the bulk constituents of his diet. Bread is however a staple of both town and country (v. Section 2).

272 273 262 511 A range of soft drinks, commercial wines, spirits (whiskey is very popular throughout Maltese society) are now standard elements in the diet, while luxury foods such as chocolate, biscuits and the wide range of sweet cakes ('qaq') are further examples of items which have now established themselves as needs and, consequently, as demands on the family purse.

178 291 Nowadays clothes (or at least the materials from which they are made) are bought by the housewife. This in itself has produced a minor revolution in rural economy. Traditionally the simple garments of cotton cloth were made at home or at least within the village and were worn by the field worker until they could be worn no more. Today a new range of clothing demands have appeared. The farmer now wants better clothes and footwear, but the greatest change is among the younger farming generation who want to dress like the youths of the towns. The retail sale of clothing in the rural districts has expanded rapidly, especially since the 1939-45 War years brought in the widespread use of military surplus material.

423 362 511 Housing is important in the present consideration because money is now being spent by the farmer both on buying his own house where he can but also on developing it and improving the furnishings.

[178] Having seen the comparatively well-appointed town dwellings he is not content with his poor country cottage.

178 511 There is also a wide range of incidental luxury or semi-luxury items which are being added to the list of 'needs'. Thus costs of travelling, entertainment and recreation all require money. Payments to the Church have now largely replaced the one-time gifts in kind, and taxes, paid by a few members of the farming community, can clearly only be met with cash.

451 511 [123] The first difficulty in investigating BUDGETS is the typical reticence to talk on matters financial. The second and more important draw-back is the aforementioned

and inertia of the traditional peasant.

STANDARD OF LIVING

178 511 [436] The past century and a half have seen the development from peasant to commercial farming, along with the adoption of money as the basis of exchange, and the appearance of a large range of new demands in diet, clothing, housing, luxuries, recreation, etc. Some observations on the living standards of the farming community during the period are now indicated.

175 511 369 178 Speaking of living standards in the Malta of the early nineteenth century Price considers that "an identity and cohesion prevailed not only in major economic trends but in the economic habits of the people" (B/556, p.8). Thus "In these circumstances it is possible to examine together the habits of rural labourers, urban labourers, artisans, small farmers and fishermen...." (B/556, p.9). Price holds that during the first half of the nineteenth century there was in fact little change in the living standards prevailing in the Maltese Islands despite the fluctuations evident within the national economy as a whole. "Years of prosperity may have brought a slight increase in the ratio of wheaten to barley bread or in the use of novel clothing such as straw hats. But, it seems clear, the chief effect of prosperity was to increase the consumption of oil, alcohol and tobacco; these, together with his religion, ranked first in the list of desirable and important things in the minds of the Maltese flush with surplus cash. Presumably these were the things he <u>hoped</u> society would give while his traditional diet, clothing and shelter were the things he <u>expected</u> society to provide" (B/556, p.9-10).

175 434 369 Among the unskilled urban and rural workers there was a notable uniformity in wage throughout the period. Price speaks of 6¾d for a day's work for a man (and about 1d only for a women) but observes that skilled workers, and especially those in dockyard employ, could expect very much more (B/556, p.9-10). For the mass of the labouring and farming community therefore income was of the order of a few pence per day but, as suggested, the prevailing self-sufficiency of the near-peasant farmer of the period made actual monetary income an inadequate indicator of standards of living. For the urban worker, on the other hand, lacking the farm basis, the low wage level meant poverty and hardship. More especially "Poverty..... pressed heavily on the under-employed" (B/556, p. 11).

175 288 The importance of cotton to the nineteenth century Maltese farmer has been discussed in Section 1. In 1839

175 288 the Royal Commissioners reported (B/184) that "The principal manufacture of the casals[28] is spinning with the spinning-wheel, or sometimes with the spindle. Second to this is the weaving of canvas, cotton and cloth used for clothing by the country people, and the necessary preparatory work, 175 178 288 such as winding, beating the cotton, etc." But the industry was then much weaker than it had been two generations before and as it retreated during the nineteenth century no ready replacement was forthcoming from [462] within agriculture itself. The farmer had to rely on other crops while, socially, the change affected the family as a working unit for cotton processing had been 175 178 288 735 511 largely the work of women. Even in 1839 a considerable amount of blame for the prevailing low living standards could be attached to the decline of cotton. The Commissioners reported that the prevalent poverty had become worse since 1814 on account of the shortage of work and that unemployment was worst of all in the rural districts, the cotton areas, where the small wages not only precluded saving but also led to begging and stealing which was "One of the worst consequences of the prevalent poverty and at the same time a most active cause of it" (B/184).

Poverty, wages, sanitation and disease gave rise to much concern and investigation in the middle decades of the nineteenth century - especially in so far as the conditions of the labouring and rural classes were concerned. The Royal Commissioners' report in 1838-9 (B/184); Midge in 1840 (B/516); the Census two years later and those made in 1851 and at ten-year intervals thereafter (B/166,167); reports on sanitary conditions in 1867 and 1874 (B/223,226); on distress in 1824 and 1867-68 (B/205,207); on mortality in 1874-75 (B/225, et seq); and on cholera in 1865 (B/224), all threw light on the poor living standards of the Maltese. However the 1874-75 report on mortality did hasten to qualify its observations with [262] "Poverty, indeed, at present, is not generally so great as it was in former times (about 40 years ago), when the bulk of the lower classes, especially in the country districts, lived constantly on barley bread of the worst description" while "It must also be admitted that the sanitary condition of these Islands, generally, is not so bad as that of other countries, and that, of late years, it has improved..." (B/225, p.7).

175 511 [369] [464] [458] The basic conclusion to emerge from this evidence is that there existed a considerable gulf in general living standards between the people of the towns and those of the country. There was also an important contrast within the fast rapidly expanding Victorian area,

175 458 511 [464] [184] between the unskilled labourer and the skilled. This dichotomy was a regular feature during the nineteenth century, as in the twentieth, and is to be distinguished from the rise and fall of prosperity and depression which characterized the totality of economic life in Malta. Malta was highly susceptible to events in the Mediterranean basin and in Europe as a whole and was much affected by changes in trading patterns and in strategy, so that the fortunes of the Maltese fluctuated with the alternation of prosperity and depression during the nineteenth century. [731] The sequence of wars, trade booms and slumps, droughts, epidemics and other events which affected the Mediterranean in general was particularly strongly felt in vulnerable Malta (B/556).

175 184 511 178 The major economic developments arising from the growth of the dockyard and the consolidation of the Islands' role have been outlined in Section 1. The various stages in this expansion were reflected in the economic life and the living standards of the Maltese just as the chain of external events made their presence felt. In all this the fortunes of one section of the population, such as the farming community, could at no time stand unaffected by fluctuations within the economy of the Islands as a whole.

175 178 [184] [871] Malta remained sharply divided within itself by class, district and education and the parallel differences of living standards between one section of society and another were continued. But the later decades of the nineteenth century saw, on the social as distinct from the economic plane, the beginnings of general education which, during the present century, was to remove the illiteracy which had for so long prevented the rural classes in Malta and Gozo from having any experience of life and society outside the limits of the village. [184] [369] Improvements in transport and communication within the Islands and the spread of amenities from the Urban area to the villages in the later nineteenth and in the twentieth centuries further tended to remove the veil of isolation which had shrouded the villages of Malta and Gozo and kept them cut off from the social and cultural [621] changes of the towns. Traditionally, each village had been a closely-knit unit under a Parish priest, having little contact with Valletta and perhaps less with the villages in other parts of the Islands (Section 1).

In the later decades of the nineteenth century the forces indicated were beginning to modify the position but it was not until the present century and particularly

[178] [175] the years after 1939 that the cumulative effects of education, emancipation and communication were to produce a society very different from that which Maltese country [511] [184] folk had known for centuries (Section 1). It became different when the traditionally depressed sections of the community became restless and began to demand the improvements in their living standards which they came to believe should be theirs by right as well as need.

178 184 369 This is not to suggest that the present position of Maltese rural society is an 'end-product' of change. The opposite is true. The old and new exist side by side in agriculture and in the farming community of the Islands today. Some people, some places, and some features of life and work hold far more tenaciously to the old than do others where comparatively few years have seen considerable modifications of the traditional pattern.

175 458 464 511 By 1912, the Royal Commissioners were able to observe that the living standards of the labouring classes of Malta and Gozo compared well with those of other Mediterranean countries (B/186, p.25-6). "Building", they said, "is cheap and good and the country people are exceptionally well-housed". But, in their consideration of the economic state of the Islands as a whole, the Commissioners thought the picture much more gloomy. The depression which they found, though of only recent appearance, was being felt by the mass of the people, although "until the advent of the present depression, the condition of the people has been one of comparative comfort". To appreciate "The present distress, and the greatly extended unemployment of the working people of Malta....it is necessary to recognise the entirely artificial nature of their former prosperity and employments, which depended to a large extent upon Imperial expenditure...." (B/186, p.12). Here did the Commissioners strike at the root of the problem which has grown to formidable proportions in the half-century since the report was made. They pointed to the position in which the economic structure of the country as a whole was based on the shifting sands of Imperial naval and military expenditure and in which the living standards of the Maltese population were therefore tied indirectly and directly to that Imperial expenditure. Moreover, within the Maltese population itself, it is not difficult to see that the first to be hit by a drop in Imperial expenditure (as happened between 1902 and 1911 and, again, in the post-1945 period) were and are the labouring and poorer classes generally lacking alternative employment in the Islands, in the event of their becoming redundant, and having often little or no capital reserves.

175 Here the agricultural labourer has been in a much stronger
458 position than the townsman for he has had the land to which
464 he could return when no other work was available. Thus the
469 degree of emphasis on the land within the past hundred years is seen to have varied inversely as the general level of prosperity in the Islands (Section 2).

178 The recent growth of part-time farming in Malta may be
241 related to an attempt by the countryman to benefit from the
464 higher wages and status attached to non-agricultural
458 pursuits and yet at the same time to maintain the foothold
554 on the land as if he were contemplating retreat thither in some future period of major economic recession and depression in the Islands. The difficulty here however is that Maltese farming as it is cannot support more than a minor part of the total population. As an economic retreat it therefore has severe limitations: but the
554 problem goes further. The present younger generation in the farming community, in its anxiety to free itself from the stigma and status of farming and village life, is cutting as many ties with the land as it can - and as quickly. Therefore the foothold in farming, even for the few who might rely on it in time of distress, is weakening. The estrangement threatens to become too complete to allow of reconciliation.

175 Something of the change in twentieth century Maltese
465 agriculture may be seen from that afore-mentioned index, the wage rate. Without attempting a full analysis which would necessitate a consideration of the changing wage structure within the total employed sector of the population, an indication of average wage-rates for sample years available illustrates the steady level in the nineteenth century followed by a gradual increase in the first decades of the present century, and, after the 1939-45 War, a rocketing in the generally accepted level of the agricultural wage. It may also be observed that the agricultural wage, while generally lower than the average labouring remuneration during the nineteenth century is, today, equal to or even more than the general labourer's wage - an indication of the prevailing supply and demand of agricultural labour.

Daily wage of male agricultural labourer:

1826-42	6½d - 8d	(B/556, p.215)
1843-54	8d - 10d	"
1855-56	1s - 1/6d	"
1857-65	1/3d - 2/6d	"
1866-85	10d - 3/6d	"
1907-08	1s - 2/4d	(B/165 - 1907-08)
1921	3s	(B/165 - 1921)
1936	3s - 3/6d	(B/165 - 1936)
1957-58	20s - 25s	(Personal Investigation)

175 722 511 454 During the war years the farmer had been able to strengthen his financial position to an unprecendented extent. The high prices which he could command left him with a large reserve upon which to draw during the decade after 1945. Today these reserves are dwindling and disappearing. In part they have been put towards capital improvements on the farm - notably the acquisition of cows and machinery (Section 2), and in part they have been spent [369] on routine home and family maintainance. The farmer in post-War Malta and Gozo has been struggling to live up to 'Urban' standards, to many of which he was introduced as a [426] result of the War. He has, in many cases, been living above his means to the extent of being perpetually in debt. He has somehow failed to adapt himself to his new position and still looks back nostaligically, at least from the financial point of view, to his commanding position during the siege.

434 511 171 [369] Today the farmer's standard of living compares unfavourably with that of the Urban working classes but is notably higher than that of other farming communities in nearby Mediterranean countries. In rural Greece, for example, annual earnings frequently do not exceed £25, although the average per capita income for the whole country is over £60[29]. Yet prices for simple clothing and other essential items are often quite exorbitant, especially for the impoverished Greek farmer. A 1954 survey of seventy Libyan farms in the Zawia area of northern Tripolitania found an average 'farm earnings' of £136 per annum[30], but the present rate for casual farm labour in the area is some 5/- per day only (about £75 per annum) and even less in more rural districts[31].

Thus in Libya a field-labourer may expect to earn little more than half the income of a land-holding farmer. [434] In Malta, however, the situation appears reversed, and the labourer without field commitments of his own can demand his 25/- for an eight-hour day and emerge, in many cases, markedly better off than the farmer who hired him and who stands the loss on unsold, unprofitable or damaged crops.

511 434 Within his own country the Maltese farmer has, on average, a standard of life still slightly below the general level, although the disparity is by no means as great as it was in the nineteenth and early twentieth centuries. Above-average exceptions include those farmers who have been able to profit from the present regime of guaranteed milk sales by building up a large herd, or those who can still draw upon war-time savings or other accumulated reserves.

735 434 The C.A.R.E.[27] assessment of poverty made for the purpose of free food distributions to poor and needy

747 648

735 families provides a most useful basis for a comparison.
747 The assessment included a scale of income and other wealth
434 and assets against family size. Thus a household of four
648 persons, in 1958, with a total income below £5 per week or a family of 16 receiving less than £6.6s would qualify for the free food[32].

162 The 6568 'poor and needy' families entitled on the
735 above basis to receive C.A.R.E. supplies[33] were classified by
434 place of residence (Febrnary, 1958)[34]. Households in which the breadwinner was a farmer or farm-labourer were, in addition, also listed separately. The residential divisions used were those demarcated in Section 1 on the basis of the farming (i.e. rural) element in the working population (Map 2).

TABLE 2

	A	B	C	D	E
DISTRICT	POPULATION[35]	'Poor & Needy' as % Population	FARMERS[36]	'Poor & Needy' Farmers as % Farmers	B/D
Urban Area	134,389	5.9	224	4.4	1.34
Fringe	83,898	8.6	1150	5.4	1.59
Inner Rural	41,955	9.4	1513	5.8	1.62
Rural	48,478	10.6	3404	9.1	1.16
Outer Rural	10,892	14.5	1522	21.8	0.67
Total	319,620	8.2	7813	9	0.9

369 The figures in B and D illustrate the declining living
735 standards with distance from the Urban Area. Since, as
811 has been observed in Section 1, the rural community in Malta
162 and Gozo is based primarily on farming they therefore reflect the lower living standards towards the agricultural parts of Malta and, particularly, of Gozo. D and E show that the farmers in the Inner Rural and Fringe zones tend to be less poor than those in other districts, though in the Rural Zone they are nearer the general level (E). In the Outer Rural zone (most of Gozo, and Mġarr in Malta), however, the farmer is patently very much poorer (D) even than the general average for the zone (B) which is by definition the most dependent on agriculture. As a class, the farmers in this zone are one third below the general level as far as their standard of living is concerned (cf. the 0.67 under E).

The figures for the Urban Area reveal that although only 4.4% of these 224 farmers are poor enough to qualify for C.A.R.E. help (the lowest percentage under D) they are nearer the general level (B) than is the case in either the Fringe or the Inner Rural zones. The difficult position of these 'urban' farmers is exemplified by Case V.

The over-all averages show that the farmers, of whom 162 735 511 369 [178] 9% were 'poor' by the C.A.R.E. definition, in 1958, are, as a class, slightly poorer than the 8.2% average for the whole population.

This pattern of comparatively low living standards in rural-agricultural Malta and Gozo is the essence of the problem with which this Section has been concerned. While farming and inferior standards of life remain synonomous in the Islands the younger generation of the rural community will not be content to remain on the land.

SECTION 4 : The Farmer's Outlook and Attitudes.

178 241 The importance of the past in understanding the present in Maltese agriculture has been emphasized. The change from peasant to commercial farming has been considered from its technical (Section 2) and its economic aspects (Section 3). The social background to this change is, however, no less important, particularly in so far as it relates to the work, thought and attitudes of a farmer who in fact is often little removed from the traditional when one penetrates a veneer of commercial profit-farming. Both among the literate and illiterate sections of the farming community this question of attitudes and outlook is of fundamental importance in any efforts towards improvements in Maltese agriculture.

619 The social environment of the Maltese countryman may be seen as three concentric circles, the family, village, and Malta. To the Gozitan who has never crossed the sea to Malta and to the old farmer who knows little of Valletta the concept of 'Malta' is something large and indeterminate. Even for the majority of the rural population, for whom Valletta and the towns are becoming a familiar part of experience, the Islands are large enough for them to feel none of the claustrophobia of which visitors to Malta complain. The 'National' unit is big enough for the 619 829 farmer to speak of "Il-Gvern" - the Government of which he has heard frequently though imprecisely on all sides and on which he blames many of his economic and social problems. In this important concept of 'Gvern' no very clear distinction is made between the local Maltese authorities and the Imperial side of the Dyarchy[37]. Neither is allegiance to political parties very significant for personality is more important than party. Historically, this [648] attitude to a remote 'Gvern' probably descends from the tradition of rule in the Islands which has included foreign British government since 1800 and the paternal but rigid hold of the Knights of St. John during their previous two and a half centuries in the Islands.

654 829 464 178 (ii) The younger generation are not interested in improving farming; they scarcely stop to think that any changes in the industry might be possible in their present anxiety to find a new job in a different walk of life. Thus they will probably not be available to take over Maltese agriculture, improved or otherwise, from their fathers.

SECTION 5 : Conclusions.

369 In conclusion one may attempt to draw together the several general points raised in the previous four Sections. The most important of these may be listed as follows:

(1) The twentieth century is witnessing an accelerating process of the 'urbanization' of rural Malta and Gozo (Section 1). This comprises

(a) material change (the development of electricity, roads, sewage, transport, and a variety of other amenities),

(b) cultural change following general, elementary education - that is literacy, 'emancipation' and the emergence of a critical public awareness,

[565] [793] (c) social and economic changes which have laid the foundations of a rural middle class, unknown in the traditional village scene. Along with this have come modifications in the pivotal rôle of the Parish Priest and other priests. Some of their traditional functions, notably teaching and caring for the sick, have been taken over by specialists in such fields.

369 829 The factors outlined under (a), (b), and (c) are tending to extend the horizon of the individual villager far beyond the limits of his own village. Whereas he used to work and think within his family and village he is now aware of Malta and beyond.

241 464 178 (2) The particular physical limitations on farming in the Islands have, in the past, made the industry dependent to a very considerable extent on the meticulous hand-labour of the industrious Maltese farmer. This has been necessary not only in cultivation itself but also in the maintenance, and even construction, of the fields and terraces themselves (Section 2). The present younger generation of the farming community is showing itself unwilling to accept the life and work which conditions such as these involved. They have benefited from general elementary education, literacy, and contact with the world outside the villages to the extent of demanding work which seems to them economically and socially rewarding. The past twenty-five years have seen a rapid decline in the number of full-time farmers and farm-workers. Today the farmer, in most cases no longer assisted by his sons, finds hired labour both scarce and costly (Section 2).

829 a policy of long term assurances for agriculture" (B/387,
157 p.39). He claims that the Government "ought" to guarantee his prices, his markets, and "ought" to find the foreign export markets, and provide machinery, subsidies, etc. He also insists, incongruously, that farmers' needs could well be served by a strong and well-organized Union of Farmers and yet, in the next breath, he will reject outright any suggestions that he, individually, might take a prominent part in such a movement. The nature of this attitude emerges clearly from the collection of complaints and comments, made by farmers to Fr. Cirillo and his Royal University team (B/387). On the one hand, the farmer demands Government support for farming but, on the other hand, he speaks even of his fellow farmers as "they". Conservative, cautious and usually illiterate, he is quick to speak but slow to act (v.Section 4).

829 The new awareness of horizons outside the village is consequently limited in extent and confined in nature. The farmer's son, however, with his education and emancipation and his ideas of social and economic emulation, has a clearer vision of the illogicality of his father's situation but is not yet sufficiently mentally liberated from the past to see for himself any right course of action.

554 (7) As a class, the farmer is low on the social scale.
364 This arises partly from his illiteracy and the features outlined in (6) and is partly also the outcome of a tradition of wealth and education being confined to the cities and
[177] towns. Wealth and culture came easily to the urban section of Maltese society and both implied foreign contacts on a large scale. Meanwhile the Maltese farmer toiling in his fields remained cut off socially as well as economically.

Today this felt inferiority puts him

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554 (a) in a weak position for bargaining with Government and 'officials' and business men fully prepared to take advantage of their rather better education,

(b) - if young and literate, in the position of being anxious to escape from his lowly class by leaving the village and farming as opportunity presents itself (v.Section 4).

654 (8) Official policy has been to assist farming in the
178 Islands by means of a variety of subsidies and guarantees designed to protect the farmer from unfavourable competition and fluctuations in market demand (Sections 2 and 4). The industry has, in the past, received such attention only in time of siege of widespread unemployment. The basic intention today is therefore

[135] (a) to enable Malta's only basic industry - agriculture - to develop under protection for it is held that "In an Island where mineral resources are non-existent agriculture must play a predominant part in the national economy" (B/239, p.2).

159 434 454 is not encouraged by this situation to invest his capital in any improvement for which no immediate return is apparent. Ġamri has, however, put a large amount of money into pigs and would seem to regard this as a better investment than putting his money into capital equipment for his fields. He has in [407] fact no mechanical equipment, although his brother has a rotary cultivator which Ġamri hires at a reduced rate of 16/- per tomna (instead of £1) for his own holding. No charge is made when the machine is used on the joint holding, in which case Ġamri contributes to the cost of fuel.

* 159 511 262 Expenses within the household are difficult to determine since so much of the food eaten by the family comes from the fields worked by Ġamri and his brother. This includes vegetables, fruit, salads, melons. Tomato paste (kunserva), a common element of diet throughout Malta, is home-made in this case. The two goats and two sheep supply the family with milk; though tinned milk is normally bought in for babies as required. Milk pasteurized by the M.M.U. is not bought. They occasionally buy in a little cheese, but most of this, and all eggs, are produced on the farm. Fish is caught from time to time by Ġamri himself, but some, such as tinned tuna, is bought. Poultry and rabbits for the family table are from the farm stock but some small birds, such as quail, are shot ('hunted') for roasting or stews. A home-made wine is supplemented with purchased soft drinks, notably the ubiquitous "Kinnie". Other items purchased include meat and ham, coffee, jams, biscuits and luxury confectionery (for special days such as first Communions, Confirmation, etc), olive oil and olives, together with the rationed goods (1958) -butter, bread, sugar and farinaceous paste (għaġin). Ġamri observes that the rationed (subsidized) supplies are usually insufficient for the family so additional quantities of these items have to be bought. In the case of bread, for example, these more costly off-the-ration purchases bring [354] the total weekly bill to some thirteen shillings. The sole means of cooking and heating is paraffin (petrolju), as throughout most of the rural areas of the Islands, and the family spends about 3s 6d weekly on this. Heating is not considered essential even during the coldest part of the winter when the family "close the door" (Ġamri).

* 159 262 [369] The diet of the family is essentially typical of rural Malta. In some details this differs from that found among urban working classes in the Islands but these differences are of emphasis rather than content. Thus the countryman tends to consume potatoes, the produce of his own farm, where the townsman relies for the bulk element of his diet [785] on paste, notably Italian spaghetti and macaroni. An important factor is religion and its fasting and other restrictions. Fasts are of three types (i) the Lenten Fast - "In the old

days people fasted full forty days" (Ġanri); (ii) the Friday Fast - it is forbidden to eat meat on Fridays and preferable to avoid it on Wednesdays also; and (iii) Special Fasts. These include the 'Change of Season' fasts and a variety of Saints' Days, special personal observances and certain occasional fasts designated by the Church authorities. The emphasis is on self-denial in all fasts. Meat, confectionary and 'extra' items are strictly avoided, and the quantity of permitted foods is also reduced. Nothing is eaten between the frugal meals.

The timing of meals throughout the day is variable in Ġanri's family. Rarely does he sit down to table with his wife and children, whose routine has to accommodate school time-tables, etc. On non-fast days breakfast consists of bread and coffee. Lunch is taken about noon - or an hour or so earlier on fast-days. If he is working in the fields Ġanri may have a loaf of bread, with oil, cheese, figs, olives, chickpeas and corn beef or some fish, or some cooked meal may be brought out to him by one of the women or girls. Sweet black coffee or home-made wine are the staple drinks, and the meal is normally followed by a siesta of at least one hour. The time of the evening meal depends on the nature and pressure of work in hand and consists of a stew (especially where the lunch had been a cold meal in the fields). At all times food is used carefully. It is never wasted. Even produce of the farm such as eggs are "only given to the boys occasionally" (Ġanri).

The proportion of food purchased is now much greater than even a generation ago in this type of family. The same is true of clothing. Clothing has changed very considerably both in style and variety since Ġanri's father was a young farmer when half the people in the village had looms and many had spinning wheels to produce cotton garments for the family or other villagers. The old style of dress of the farmer consisted of knee-length, white cotton trousers, a thick woollen vest, waistcoat and cummerbund. The locally produced sheep's wool vest has been largely replaced by army surplus types of shirts. Garments of Maltese cotton and wool are now rarely seen except on the oldest men, who have been wearing them since they were much younger. The use of army surplus clothing has become very common since 1945 and the travelling drapers' vans, local shops and the Sunday markets (Valletta and Rabat) now do a considerable trade in both made up garments and materials of this type.

With the increasing contact between town and country the farmer has come to want smarter suits for his brief leisure hours. The younger generation of countryfolk no longer venture to the capital unless they are dressed like townsmen - suit, tie, shoes and so on. This increase in the

*159 433 451 land but maintains that it is becoming uneconomic because of high labour costs and difficulty of raising yields any further.

(iii) Makes careful practical distinctions between types of land:

*159 134 241
- some fields have 8 inches of soil on rock platform and these can only be worked by hand.
- deeper soils up to 3 feet thick need periodic deep plowing although this may result in the bringing to the surface of "newba" (or "melħ" - salt) - sub-surface saline concentration with harmful results.
- red and white soils have different characteristics for tillage and crop-growth.
- notes the presence of a thin, very hard weathered layer on top of Globigerina bed rock. This "skorża tal-blat" is believed to prevent the movement of moisture from the rock water-table to overlying soil.

*159 157 626 (iv) In spite of literacy, general initiative and acumen he is conservative about trying new ideas. Here, as elsewhere, the chief obstacle appears to be social rather than economic - the fear of being different and the fear of failure in the eyes of the rest of the community.

*159 829 (v) In spite of (possibly because of) experience in check-weighing, is no more prepared to trust M.M.U. and official marketing agencies than any other farmer.

CASE XIII : Toni (A part-time arable farmer and caretaker of a military camp.)

*159 241 434 An example of part-time farming in which the field operations are the subsidiary part of the business - from the financial point of view though not as regards the amount of time spent on them.

His caretaking duties bring him some £5 per week for most of the year and yet leave him with enough free time to cultivate several irrigable patches near the camp. Now aged nearly seventy he works a much smaller total area than the thirty tmien of his younger days. He could in fact live on his income from his caretaking and continues to work the fields for four reasons:

(a) To provide food for his present family of three,
(b) To produce a supplementary income from the sale of cash crops,
(c) To occupy his time with the farming which he knows - as something of a hobby,
(d) To provide his emigrated sons each "with a piece of land" when they return to Malta for their retirement.

241 198 46 *[159] [369] [162] Items (b) and (c) reflect his independence of farming for the maintenance of himself and his wife and daughter, while (c) and (d) suggest that although farming ceases to be the countryman's livlihood he inclines to retain a residual interest in it even when he has been away from Malta for the greater part of his working life. This is a characteristic feature of rural Malta and an important aspect of the recent increase in part-time farming. The 1957 Census of Agriculture lists 9,588 part-time as against 7,813 full-time farmers (R/164, p.20). The trend towards part- in place of full-time farming is significant in the present overall retreat from agriculture. It represents in many cases a

8:Brockman T-5 (no date) 1938
EZ6 Malta EZ6

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> "In sorrow shalt thou bring forth children and thou shalt be under thy husband's power, and he shall have dominion over thee. . . ."

In all other things they remain children and "of such is the Kingdom. . . ."

So that the curse of Adam may lie less heavily upon these children of an unfertile rock, the Old Things have blessed them with an uncanny ability to make flowering fields out of nothing.[1]

THE SKY AND THE SOIL

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[369]

The weather and husbandry lore of the peasant has much to do with the success of his untiring hands. Much of this peasant wisdom is incomprehensible to the town-bred Maltese (too often they have lost touch or dismiss it—in hybrid Italian—as *ignuranza*); much of it has exact parallels in the lore of the English countryside, as for example the following:

Maltese	*English*
821 171 539 "The Moon eats everything."	"Fair weather with a full moon."
"The stars wink at the coming wind."	"Twinkling stars foretell high winds."
"Sky like a turtle's back; heavy rains, fierce winds."	"A rounded cloud with flattened base carries rainfall in its face."
"Clouds with heads of men and beasts bring in the thunder and the lightning."	

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[1] During the early years of the last century Malta's cotton crop was valued at an average of one and a half millions sterling annually. The cotton industry, dating from Roman times and earlier, is now practically dead.